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## Siradjuddin Abbas' Contribution in the Study of Hadith in Indonesia

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### Abstract

*This research was proposed by Siradjuddin Abbas who in some literature is not known as a hadith figure. He is better known as a prominent Indonesian theologian and fiqh expert. In fact, the thoughts and contributions of Siradjuddin Abbas in the study of hadith can be traced in his various works. This study aimed to reveal the contribution of Siradjuddin Abbas in the study of hadith. The descriptive-analytical method and the biographical approach were used to answer the questions: 1) whether Siradjuddin Abbas can be said to be a hadith figure, and 2) what is the contribution of Siradjuddin Abbas in the study of hadith in Indonesia. The results of the study indicated that; 1) Siradjuddin Abbas is not only a theologian and fuqahā' but also a figure in Indonesian hadith. Although he did not write a specific hadith book, Siradjuddin Abbas's thoughts on hadith are scattered in his various works. He was a collector, commentator and eristic of hadith in written and oral. 2) The roles and thoughts of Siradjuddin Abbas contributed to the study of hadith in Indonesia. He strengthens the argument for Ahlussunnah wal Jamā'ah's understanding by providing hadith arguments on the thoughts of kalam and fiqh. Although the role, thought and understanding of the Hadith of Siradjuddin Abbas is more of a defence of the Asy'ariyah theology and the Shafi'i school, the thought of the hadith becomes a reference and guide for the Islamic community, especially from traditionalist Muslims*

### Kata Kunci

*Kontribusi, Siradjuddin Abbas, Hadis*

### Abstrak

*Penelitian ini dilatarbelakangi oleh Siradjuddin Abbas yang dalam beberapa literatur tidak dikenal sebagai tokoh hadis. Dia lebih dikenal sebagai teolog dan ahli fikih Indonesia. Padahal, pemikiran dan kontribusi Siradjuddin Abbas dalam studi hadis dapat ditelusuri di berbagai karyanya. Tujuan dari penelitian ini adalah untuk mengungkap kontribusi Siradjuddin Abbas*

dalam studi hadis. Metode deskriptif-analisis dan pendekatan biografi (biographical approach) digunakan untuk menjawab pertanyaan: 1) apakah Siradjuddin Abbas dapat dikatakan tokoh hadis, dan 2) bagaimana kontribusi Siradjuddin Abbas dalam studi hadis di Indonesia. Hasil penelitian menunjukkan bahwa; 1) Siradjuddin Abbas tidak hanya teolog dan fuqahā', tetapi juga tokoh hadis Indonesia. Walaupun tidak menulis buku hadis secara spesifik, namun pemikiran hadis Siradjuddin Abbas tersebar di berbagai karyanya. Ia merupakan kolektor, komentator dan argumentator hadis pada zamannya, baik secara tulisan maupun lisan. 2) Siradjuddin Abbas berkontribusi terhadap studi hadis di Indonesia, baik berupa pemikiran maupun peran. Ia memperkuat hujah paham Ahlussunnah wal Jamā'ah dengan memberikan dalil-dalil hadis pada pemikiran kalam dan fikih. Walaupun peran, pemikiran dan pemahaman hadis Siradjuddin Abbas lebih bersifat pembelaan terhadap teologi Asy'ariyah dan mazhab Syafi'i, namun pemikiran hadisnya menjadi rujukan dan pegangan masyarakat Islam terutama dari kalangan muslim tradisional

## Introduction

The literature studies on archipelago scholars give more emphasis to discuss it on the aspect of scholars character rather than the aspect of fiqh, monotheism and tasawuf. A few works give detail of archipelago scholars in the aspect of hadith. However, the role of archipelago scholars in the study of hadith is significant, they write and teach hadith to their students. For instance, the book of *al-Arba'īn an-Nawāwīyah, Riyād aṣ-Ṣāliḥīn* work of an-Nawāwī, *Bulūgh al-Marām Min Adillah al-Aḥkām* by Ibn Hajar al-Asyqalānī, *Subul al-Salām* work of aṣ-Ṣan'ānī were taught in various boarding schools and Islamic Schools in Indonesia.<sup>1</sup>

Some archipelago scholars have written books related to the study of hadiths such as Syeikh Nawāwī al-Bantanī and Syeikh Mahfuz al-Tarmasi.<sup>2</sup> Meanwhile, other archipelago scholars

did not write a special hadith book (the title related to hadith studies). However, their thoughts on hadith are scattered in various works. The scholars included in this group are Ahmad Hassan and K.H. Siradjuddin Abbas. They are *muallif* (writer) who wrote many works of Islamic studies.

In the literature of archipelago scholars,<sup>3</sup> Ahmad Hassan categorized as one of the figures of Indonesian hadith.<sup>4</sup> Many works explored Ahmad Hassan's thoughts from this aspect. It is different from Siradjuddin Abbas who was only known as an Indonesian theologian and fiqh expert,<sup>5</sup> and

*Esensia* 6, no. 2 (Oktober 2015): 251. See: Ramli Abdul Wahid, *Sejarah Pengkajian Hadis di Indonesia* (Medan: IAIN Press, 2016), VI. see Ibid, 197.

<sup>3</sup>The study of hadith in the archipelago has developed in the world since the 18-20 century AD. At least there are 60 names of scholars with 150 books that play a role in the study of hadith in the archipelago. They have a lot of work in the Middle East and the Archipelago. See: Muhammad Alfatih Suryadilaga, "Prospek Kajian Hadis di Perguruan Tinggi Keagamaan Islam di Indonesia," *Mutawātir: Jurnal Keilmuan Tafsir Hadis* 7, no. 1 (June 2017): 1.

<sup>4</sup>According to M. Fatih that Ahmad Hassan is said to be a hadith expert in Indonesia, although he did not leave a specific work on hadith, his thoughts on hadith are scattered in various works. See, M. Fatih, "Hadis Dalam Perspektif Ahmad Hassan", *Mutawātir: Jurnal Keilmuan Tafsir Hadis* 3, no.2 (December 2013): 332-33.

<sup>5</sup>M. Baharudin, "Kritik Atas Corak Pemikiran Teologi Islam K.H. Siradjuddin Abbas", *Jurnal Theologia* 27, no: 2 (December 2016): 242 .

<sup>1</sup>Siradjuddin Abbas, *Sejarah dan Keagungan Madzhab Syafi'i* (Jakarta: Pustaka Tarbiyah, 1994), 175, 181.

<sup>2</sup>Syeikh Nawāwī al-Bantanī dan Syeikh Mahfuz at-Tarmasi is an archipelago scholar who studied in Mecca, get a sanad and have a work in hadith. Syeikh Nawāwī al-Bantanī wrote hadith book *Tanqīḥul Qoul al-Hasīs fī Syarḥ Lubāb al-Ḥadīṣ*. While Syeikh Mahfuz at-Tarmasi wrote *Kifāyah al-Mustaḥiq*, and *Manhaj Dzawī an-Nazar*. See: Muhammad Alfatih Suryadilaga, "Syarah Hadis Sahih Bukhari and Muslim in Komik: Studi atas Deskripsi 99 Pesan Nabi: Komik Hadis Bukhari Muslim (Edisi Lengkap)",

was not a hadith figure.<sup>6</sup> This difference became the academic problem of this study. Why is Siradjuddin Abbas not known as a hadith figure? Both Ahmad Hassan and Siradjuddin Abbas did not write specific hadith books, their thoughts on hadith scattered in their works. Siradjuddin Abbas in his works is known as a counter to Ahmad Hassan's thoughts.<sup>7</sup> The phenomenon could be due to the lack of writings that examined the thought of Siradjuddin Abbas' hadith.

The preliminary study found that Siradjuddin Abbas in his various works used a lot of hadiths to justify the law and strengthen his religious understanding, even more dominantly using hadith than al-Qur'an verse. Therefore, the writer assumed that although Siradjuddin Abbas did not write a special hadith book, he has contributed in thought and role to the study of hadith in Indonesia. Therefore, the contribution of Siradjuddin Abbas in the study of hadith needs to be explored and described systematically.

The study of Siradjuddin Abbas's thoughts was carried out by *First*, M. Baharuddin's work with the title, "*Kritik atas Corak Pemikiran Teologi Islam K.H. Sradjuddin Abbas*". The article considerably criticized the style and concept of Siradjuddin Abbas' theology. Baharuddin concluded that Siradjuddin Abbas was confined to classical Asy'ariyah theology that used more revelation than the role of reason.<sup>8</sup>

*Second*, Saifuddin Duhri's work entitled; "*The Text of Conservatism: The Role of Abbas' Ahl al-Sunnah wa al-Jamā'ah in Underpinning Acehese Current Religious Violence*".<sup>9</sup> The

paper critically analyzed Siradjuddin Abbas's book; *I'tiqad Ahlussunnah Wal-Jama'ah*. According to Saifuddin Duhri, Siradjuddin Abbas's work has a high position among the traditional Islamic movements in Aceh. In fact, this book becomes a general guideline in finding justifications for anarchic actions that occurred between modernist and traditional Islamic groups. By using Fairlough's critical analysis approach, Saifuddin Duhri concluded that the *'Itiqad Ahlussunnah wal Jama'ah* book used as a justification for anarchist acts, ideological media and collective identity. Saifuddin conducted interviews and looked for relationships between other Asy'ariyah texts to find a new side and the role of Siradjuddin Abbas in the meaning of Ahlussunnah wal Jamā'ah concept among the Dayah community in Aceh.

*Third*, Rozian Karnedi, Suryadi and Muh Alfatih Suryadilaga wrote an article with the title; *The Argument of Āḥād Hadith Implementation In Interpreting The Death of Prophet Isa According To Maḥmūd Syaltūt and Siradjuddin Abbas*.<sup>10</sup> The article compares the thoughts of Siradjuddin Abbas and Syaltūt related to the difference of their attitude using *āḥād* hadith in interpreting the verses about the death of Prophet Isa. In this case, Siradjuddin Abbas accepted the use of hadith *āḥād* and Syaltūt refused.

*Fourth*, Rozian Karnedi, Dudung Abdurahman and Muh. Alfatih Suryadilaga wrote an article entitled *Understanding of Reward Prize Hadiths In Indonesia (Comparative Study of The Ahmad Hassan and Siradjuddin Abbas Methods)*.<sup>11</sup> It was limited to a study that discusses the factors causing Ahmad Hassan and Siradjuddin Abbas difference in understanding the Hadith of reward

<sup>6</sup>Most literature studies on hadith figures in the archipelago did not include the name of Siradjuddin Abbas as a hadith figure in Indonesia. For instance, Ramli Abdul Wahid mentioned Ahmad Surkati, Ahmad Hassan, Hasbi Ash Shiddieqy, Ali Hasan Ahmad, Fatchurrahman, Muhammad Syuhudi Ismail and Ali Mustafa Yaqub as hadith figures in Indonesia in the twentieth century. See: Wahid, *Sejarah Pengkajian Hadis*, 8-35.

<sup>7</sup>Rozian Karnedi et al., "Understanding of Reward Prize Hadiths In Indonesia (Comparative Study of The Ahmad Hassan And Siradjuddin Abbas Methods)", *Jurnal Ushuluddin* 27 no. 2 (July-December 2019): 174-190.

<sup>8</sup>M. Baharudin, "Kritik Atas Corak", 241-258.

<sup>9</sup>Saifuddin Duhri, "The Text of Conservatism: The Role of

Abbas Ahl al-Sunnah wa al-Jamā'ah in Underpinning Acehese Current Religious Violence", *Studia Islamika: Indonesian Journal For Islamic Studies* 23, no. 1 (2016): 29-30.

<sup>10</sup>Rozian Karnedi et al., "The Argument of Ahad Hadith Implementation In Interpreting The Death of Prophet Isa According To Maḥmūd Syaltūt and Siradjuddin Abbas", *Madania* 23, no. 1 (June 2019): 105-116.

<sup>11</sup>Rozian Karnedi, "Understanding of Reward Prize", 174-190.

prize, both methodological and sociological factors.

*Fifth*, “*Reformulasi Konsep Najis Ala Ahmad Hassan*” written by Jamal Abdul Aziz.<sup>12</sup> The article explored the logic or method of *Istinbāt* law of Ahmad Hassan on the law of unclean dogs. However, in his writings, Jamal Abdul ‘Aziz explained (only one paragraph) that Ahmad Hassan’s opinion was responded (rejected) by the adherents of the Shafi’i school, including Siradjuddin Abbas. However, according to the writer’s view, the comparison has not touched the aspects of hadith thought in blasphemy argument and the method of understanding

*Sixth*, Minhaji wrote an article entitled: “*Islamic Reform in Contest: Ahmad Hassan and His Traditionalist Opponents*”.<sup>13</sup> The article discusses Ahmad Hassan’s presented controversial thoughts on laws relating to worship and *mu’amalah*. Minhaji explained that Ahmad Hassan’s thoughts received a strong response (rejection) from traditionalist organization figures, including Siradjuddin Abbas from the Tarbiyah Islamiyah organization. Minhaji explained that Siradjuddin Abbas denied Ahmad Hassan’s legal thinking in the *talkin* issue, *uṣallī*, and ideas of renewal (religious modernization). Yet, according to the writer’s observations, this comparison has not touched aspects of the study of hadith thought, in blasphemy argument and the method of understanding hadith.

*Seventh*, Dani Muhtada wrote an article entitled; “*Paradigma Hukum Persatuan Tarbiyah Islamiyah: Analisis Pemikiran Hukum K.H. Siradjuddin Abbas*”.<sup>14</sup> In the article, Dani

<sup>12</sup>Jamal Abdul Aziz, “Reformulasi Konsep Najis Ala Ahmad Hassan (1887-1958)”, *Al-Manāhij: Jurnal Kajian Hukum Islam* 5, no. 1 (January 2011): 39-48.

<sup>13</sup>Akh Minhaji, “Islamic Reform in Contest: Ahmad Hassan and His Traditionalist Opponents”, *Studia Islamika: Indonesian Journal for Islamic Studies* 7, no.2 (2000): 103.

<sup>14</sup> Dani Muhtada, *Paradigma Hukum Persatuan Tarbiyah Islamiyah*, diakses hari Jumat tanggal 19 October 2018. <https://www.islamcendekia.com/2014/01/paradigma-hukum-persatuan-tarbiyatul-islamiyah-analisis-pemikiran-hukum-siradjuddin-abbas.html>.

Muhtada mentioned that Siradjuddin Abbas had the legal logics that placed him as a cleric of the Persatuan Tarbiyah Islamiyah (PERTI). As a mujtahid, he relied his opinion on the Qur’anic texts and hadiths and the theories of fiqh proposals that were recognized as valid by Islamic jurists. Siradjuddin Abbas relies on the basic framework of his opinion to remain in the passage of the Shafi’i school, and he cited monumental books by *Syāfi’iyyah* scholar.

*Eighth*, Khairil Miswar, wrote an article entitled; “*Komparasi Pemikiran Abu Hasan al-‘Asy’ari dan KH. Siradjuddin Abbas tentang Konsep Istiwa*”. Khairil Miswar compares Siradjuddin Abbas’s thoughts with Abū Ḥasan al-Asy’arī. He concluded that Siradjuddin Abbas was not a follower of Abū Ḥasan al-Asy’arī. In some ways, Siradjuddin Abbas was closer to the understanding of the Mu’tazilah.<sup>15</sup>

Based on the results of the author’s review of the literature above, It has no been found comprehensive-specific writing that examined the thoughts and contributions of Siradjuddin Abbas in the study of hadith in Indonesia. Therefore, this research is significant to do.

The research questions 1) Can Siradjuddin Abbas be noticed as an Indonesian hadith figure? 2) How is Siradjuddin Abbas’ contribution to the study of hadith in Indonesia?

A biographical approach was used to answer the research question by tracing the biography and thoughts of Siradjuddin Abbas. His works (primary sources) and other works related to this research (secondary sources) were analyzed by the descriptive-analytical method. The data was obtained from content analysis then interpreted using explanatory analysis.

This study aimed to reveal the contribution of Siradjuddin Abbas in the study of hadith. The

<sup>15</sup>Khairil Miswar, *Komparasi Pemikiran Abu Hasan al-Asy’ari dan Siradjuddin Abbas tentang Konsep Istiwa*, accessed on Thursday 1 November 2018, <http://patahkekeringan.blogspot.com/2014/12/komparasi-pemikiran-abu-hasan-al-asyari.html>.

novelty of this study refuted the statement that Siradjuddin Abbas is only a theologian, fiqh expert and is not a figure in Indonesian hadith. Besides, this study can add inventory data for the Ministry of Religion regarding the role and contribution of archipelago scholars in the study of hadith.

### **Siradjuddin Abbas, PERTI and Hadith Traditionalization**

His complete name is KH. Siradjuddin Abbas. The name is a combination of his real name Siradjuddin and Abbas, his father's name. Siradjuddin Abbas was born in Bengkawas Bukittinggi, West Sumatra on May 20, 1905.<sup>16</sup> His father's name was Abbas Qadhi bin Abdul Wahab bin Abdul Hakim and his mother Sheikh Ramlah bint Dja'i, They were clergy adherents of the aqidah Ahlussunnah wal Jamā'ah and Syâfi'î school of jurisprudence.<sup>17</sup> His father was a judge in the Dutch era and a respected person.<sup>18</sup>

In 1933, at the age of 28, he was known as Buya H. Siradjuddin. His family in his tribe agreed to appoint him as Penghulu Andiko (tribal chief) with the title Datuk Bandaharo. While the title of Kyai was obtained after he became a member of the DPR-RIS in 1956. So his full name is Buya KH. Siradjuddin Abbas Datuk Bandaharo.<sup>19</sup> The title was attached to him until his death.

Siradjuddin Abbas started religious education from his parents from 1910 to 1912. Initially, he learned to read al-Qur'an to his mother, then continued to study Arabic books with his father Sheikh Haji Abbas at Ladang Lawas.<sup>20</sup> From

1912 to 1924, Siradjuddin Abbas continued his education at various Islamic boarding schools in Minangkabau.<sup>21</sup> The first boarding school he entered was his father's boarding school, Madrasah Arabia School in Ladang Lawas in 1918. He graduated at the age of 18. He studied with various scholars at other Islamic boarding schools, like Sheikh Husen Pekan Senayan, Agam Regency, Tuanku Imran Limburan Payakumbuh Limapuluh Kota, Sheikh H. Qasem Simabur and Sheikh Muhammad Zein in Simabua Batu Sangkar Tanah Datar, Sheikh H. Abdul Malik in Gobah Ladang Lawas.<sup>22</sup> Siradjuddin Abbas took part as a teacher at the Islamic boarding school founded by his father, namely the Madrasah Islam School in Aur Tangkang, Bukittinggi.<sup>23</sup> After studying and gaining knowledge at various Islamic boarding schools from scholars in Minangkabau, starting from January 1, 1927, to April 1933, Siradjuddin Abbas deepened his knowledge by visiting the scholars of the Grand Mosque in Mecca as well as performing the pilgrimage.<sup>24</sup> Continuing studies in Mecca was a tradition of the Muslim community at that time, especially among traditionalists.

Among the teachers of Siradjuddin Abbas while studying at the Grand Mosque (Mecca) were: 1) Syeikh Sa'îd al-Yamanî, Mufti Mazhab Syafi'i. *al-Maḥallî* was the book studied, 2) Syeikh Husein al-Hanafî, Mufti Mazhab Hanafî. He studied the book *Ṣaḥîḥ al-Bukhārî*, 3) Syeikh 'Ali al-Mālikî, Mufti Mazhab Mālikî. The book under study was *Uṣul fi al-furūq*, it was a book of ushul fiqh, 4) Syeikh Umar Hamdan was a scholar of Mālikî school. The book studied was *al-Muwatta'*, the work of Imam Mālik. Abbas also studied English with Ali Basya, a teacher from Tapanuli.<sup>25</sup> From the data, it can be concluded that Siradjuddin Abbas did not only study the

<sup>16</sup>Saifuddin Duhri, "The Role of Abbas", 33.

<sup>17</sup>Siradjuddin Abbas, *'Itiqad Ahlussunnah Wal-Jama'ah*, 27<sup>th</sup> printing book (Jakarta: Pustaka Tarbiyah, 1997), 11 "edition": "Cet. 27", "event-place": "Jakarta", "author": [{"literal": "Siradjuddin Abbas"}], "issued": {"date-parts": [{"1997}]}}, "locator": "h. 370"}, "schema": "https://github.com/citation-style-language/schema/raw/master/csl-citation.json" .

<sup>18</sup>Sanusi Latif, *Ulama Sumatera Barat* (Padang: IAIN Imam Bonjol Press, n.d.), 155.

<sup>19</sup>Alaidin Koto, *Buya KH. Siradjuddin Abbas* (Jakarta: PT. Radja Grafindo Persada, 2016), 10. See: Sanusi Latif, *Ulama Sumatera Barat*, 155.

<sup>20</sup>Ibid., 157.

<sup>21</sup>Siradjuddin Abbas, *'Itiqad Ahlussunnah Wal-Jama'ah*, 368.

<sup>22</sup>Sanusi Latif, *Ulama Sumatera Barat*, 157.

<sup>23</sup>Ibid.

<sup>24</sup>Siradjuddin Abbas, *'Itiqad Ahlussunnah Wal-Jama'ah*, 368.

<sup>25</sup>Sanusi Latif, *Ulama Sumatera Barat*, 158.

Syafi'i school but also between sects. During his studies in Mecca (1930-1933), Sirajuddin Abbas was appointed to the Secretariat Staff at the Netherlands Consultant in Saudi Arabia in Mecca.<sup>26</sup> It was done to help pilgrims from the archipelago.

Sirajuddin Abbas returned to Minangkabau after studying with scholars in Mecca in 1933. He studied with Professor Maulana Sheikh Sulaiman ar-Rasuli, a prominent cleric of the Old People in Candung Bukittinggi, and Sirajuddin Abbas received a diploma from him.<sup>27</sup> He returned to his hometown to continue his father's struggle, teaching at Islamic boarding schools in Minangkabau. Sirajuddin Abbas married Salimah bint Unduk, from this marriage Abbas was blessed with two children, namely Sofyan Siraj and Foedi Siraj.<sup>28</sup>

Sirajuddin Abbas was recognized as a potential young ulama and preacher after three years returned from Mecca. He was persistent in fighting for the creed of Ahlussunnah wal Jamā'ah and the fiqh of Syāfi'ī school of thought,<sup>29</sup> It attracted the scholars of Tarbiyah Islamiyah Association, a religious organization of the Old People in Bukittinggi and its abbreviation PERTI. Sirajuddin Abbas joined PERTI. Soon after that, he was elected as general chairman of the Tarbiyah Islamiyah Association at the third congress of the organization in Bukittinggi in 1935.<sup>30</sup> PERTI grew rapidly in the Sumatra area under the leadership of Sirajuddin Abbas. He spearheaded the PERTI

organization which turned into a political party after Indonesia's independence.<sup>31</sup> He and his family moved to Jakarta to work at the National level. PERTI was increasingly advanced in the fields of social, da'wah, education and politics. It was known at the National and International level.

Sirajuddin Abbas' political career ended with the fall of Soekarno (Old Order Government). He held the position of Chairman of PERTI from 1935 to 1966, or for thirty years. He tended to the left of Soekarno's government causing him to be "beaten", lose influence and find it difficult to get support in the New Order government.<sup>32</sup> Sirajuddin Abbas regularly withdrew from the political "stage" for the benefit of the people and the nation. He found himself outside of political power and spent his twilight years preaching, teaching and writing books, resulting in several monumental works. The number of scientific works of Sirajuddin Abbas was quite a lot. These works were written from the 1930s to the 1970s and most of them were written in Indonesian and some in Arabic.<sup>33</sup> In general, his works contained a defence of the understanding of Ahlussunnah wal Jamā'ah and the Syafi'i school that can be applied in Indonesia.<sup>34</sup> His works in Arabic are: *Sirāj al-Munīr*, (Fiqh 2 volumes). *Bidāyat al-Balāghah (Bayān)*, *Khulāṣah Tārīkh Islāmī* (Islam history), *Ilmul Insyā'*, *Sirāj al-Bayān fī*

<sup>26</sup>Ibid., 157. See: Alaidin Koto, *Buya KH. Sirajuddin Abbas*, 14.

<sup>27</sup>Ibid.

<sup>28</sup>Ibid., 163.

<sup>29</sup>Sirajuddin Abbas became a young cleric who was very persistent in defending the creed of Ahlussunnah wal Jamā'ah, Ash'ariyah theology, Maturudiyah and Syafi'i school of jurisprudence. In his various lectures he opposed the notions of Muhammad Abduh, Rashid Rida, Ibn Taimiyah and others. See: Muhammad Bibit Suprpto, *Ensiklopedi Ulama Nusantara* (Jakarta: Gelegar Media Indonesia, 2009), 712.

<sup>30</sup>Alaidin Koto, *Persatuan Tarbiyah Islamiyah; Sejarah, Paham Keagamaan, dan Pemikiran Politik 1945-1970* (Jakarta: PT. Raja Grafindo Persada, 2012), 35. See Howard M. Federspiel, *Daya Tahan Kesarjanaan Muslim Tradisionalis: Analisis Atas Karya-karya Sirajuddin Abbas*, in *Jalan Baru Islam* (Bandung: Mizan, n.d.), 187.

<sup>31</sup>Muhammad Bibit Suprpto, *Ensiklopedi Ulama Nusantara*, 40. See: Sjarkawi Machudum, *Perjuangan Persatuan Tarbiyah Islamiyah* (Jakarta: Perpustakaan Persatuan Tarbiyah Islamiyah, 2011), 36.

<sup>32</sup>Howard M. Federspiel, *Daya Tahan Kesarjanaan Muslim*, 188.

<sup>33</sup>According to Sirajuddin Abbas's Autobiography, Sirajuddin Abbas' works in Arabic were written from 1933-1937. Pustaka Tarbiyah only ever printed books number 2 and 3, but these books were not reprinted and now no manuscripts are found. See: Sirajuddin Abbas, *Ulama Syafi'i dan Kitab-Kitabnya dari Abad ke Abad* (Jakarta: Pustaka Tarbiyah Baru, 2011), 444. The writer has tried to find the manuscript to various sources such as the publisher of the Tarbiyah Library, PERTI Office, Sirajuddin Abbas Personal Library, National Library, National Archives, and heirs (such as Sirajuddin Abbas' grandson named Fahmi Sofyan) but still not found. The writer suspects that the work in Arabic is a writing in the form of teaching materials written by Sirajuddin Abbas when he was still actively teaching at various Islamic boarding schools in Minangkabau before Indonesia's Independence.

<sup>34</sup>Howard M. Federspiel, *Daya Tahan Kesarjanaan Muslim*, 188.

*Fihrasati Āyātil Qur'ān (‘Ilmun Nafs)*. Works in Indonesian such as: *I’tiqad Ahlussunnah Wal Jama’ah, Sejarah dan Keagungan Mazhab Syāfi’i*, *40 Masalah Agama*- Volume I-4, *Kumpulan Soal Jawab Keagamaan, Kitab Fiqih Ringkas, Tabaqah al-Syafi’iyyah, dan Perjalanan Hidup Nabi Muhammad SAW*.<sup>35</sup> However, there is a monumental work namely *I’tiqad Ahlussunnah Wal Jama’ah* and *40 Masalah Agama*. His scientific thinking is mostly recorded in these two books. Besides, Siradjuddin Abbas was also active in writing newspapers published in Jakarta, such as *Kabar Harian Fajar* that contained the column “Ruangan Syariat dan Ibadat”. Siradjuddin Abbas has been writing from October 1, 1959, until the end of March 1961.<sup>36</sup>

Even though he resigned from the political stage (not serving as chairman of PERTI since 1966), his clerical figure did not fade. Instead, he became the central figure of PERTI’s scholar, his thoughts were widely used as a recommendation, not only from PERTI but also from outside.<sup>37</sup> Past debates, busy politics during the reign of President Soekarno, and political divisions within PERTI have made this organization short of cadres of ulama, especially in the field of hadith. This factor “forced” Siradjuddin Abbas to remain the main teacher at PERTI. Siradjuddin Abbas was the only hadith figure in PERTI. Even though he was old, his mind was still bright, he became a place to ask by Muslims. At that time, there was the traditionalization of hadith, such as the consistency of PERTI in formulating the understanding of hadith that had been made by previous scholars. PERTI residents consistently follow the understanding of hadith that has been formulated by Siradjuddin Abbas in his works.

<sup>35</sup>Muhammad Bibit Suprpto, *Ensiklopedi Ulama Nusantara*, 714.

<sup>36</sup>Siradjuddin Abbas, *Kumpulan Soal Jawab Keagamaan*, Vol. 8 (Jakarta: Pustaka Tarbiyah Baru: 2008), 15.

Dani Muhtada, “Paradigma Hukum Persatuan 37 Tarbiyah Islamiyah”, <https://www.islamcendekia.com/2014/01/paradigma-hukum-persatuan-tarbiyatul-islamiyah-analisis-pemikiran-hukum-siradjuddin-abbas.html>. Diakses tanggal 19 Oktober 2018

Siradjuddin Abbas died on Wednesday, August 5, 1980, at the age of 75 years, coinciding with 23 Ramadan 1401.<sup>38</sup> He died after a few days of being treated at the Cipto Mangunkusumo Hospital due to a heart attack he suffered.<sup>39</sup> He prayed at the Baiturrahman Mosque, Tebet, South Jakarta. The people’s attention was so great at the funeral, attended by the vice president of the Republic of Indonesia, Adam Malik.<sup>40</sup> He was buried in the Tanah Kusir cemetery, South Jakarta.

In sum, Siradjuddin Abbas was the main figure, scholar and teacher of PERTI. Siradjuddin Abbas was a productive scholar, independent and steadfast in maintaining the understanding of Ahlussunnah wal Jamā’ah and the Shafi’i school in through education, oral, written, and political channels until he died.<sup>41</sup> The three areas that became Siradjuddin Abbas’ intellectual journey, were Bukit Tinggi, Mecca, and Jakarta. Siradjuddin Abbas thought was used as a reference for various parties in studying Islamic sciences, especially Ahlussunnah wal Jamā’ah and the Shafi’i school. They follow Siradjuddin Abbas’s thoughts without seeing him as the leader of an Islamic organization like PERTI, but solely because of his knowledge.

### **Siradjuddin Abbas and his Contributions to the Study of Hadith**

Based on the search and analysis of the biographical approach topieces of literature and the biography of Siradjuddin Abbas, the writer argued that Siradjuddin Abbas contributed

<sup>38</sup>M. Baharudin, “Kritik Atas Corak Pemikiran”, 241.

<sup>39</sup>Siradjuddin Abbas, *Sejarah dan Keagungan*, 11. See, Siradjuddin Abbas, *I’tiqad Ahlussunnah Wal Jama’ah*, 2.

<sup>40</sup>Mursyid Rahman Aly Langsa, *Profil KH. Siradjuddin Abbas*, diakses tanggal 12 Maret 2018. <http://mursyidali.blogspot.com/2009/12/profil-khsiradjuddin-abbas.html>.

<sup>41</sup>According to Moh. Noer Arrasuli, when Siradjuddin Abbas was being treated at the RSCM he made a will and advised him by saying: "Ananda Noer! Try to gather ten youths your age, with a seventh grade religious education and general knowledge, to educate and educate yourself to become a complete Sunny Syafi’i scholar." Then about an hour after saying the will, Siradjuddin Abbas died. See: Moh. Noer Arrasuli in the preface to the book: Siradjuddin Abbas, *I’tiqad Ahlussunnah Wal-Jama’ah*, 1.

thoughts and roles to the study of hadith in Indonesia.<sup>42</sup> The concrete form of this contribution is presented in the form of sub-discussions below.

### 1. Writing *Muṣṭalāḥ al-Ḥadīṣ* thought

Sirajuddin Abbas did not write a special book on the science of hadith, his thoughts on hadith were scattered in various works such as those contained in his monumental works *40 Masalah Agama* volumes 1-4 and *Sejarah dan Keagungan Mazhab Syafi'i*. Those works are Siradjuddin Abbas's response to the hadith thoughts of other Indonesian figures who also wrote hadith studies, especially from reformists such as Ahmad Hassan, Hasbi Ash Shiddieqy. The following are the main thoughts of Siradjuddin Abbas regarding *Muṣṭalāḥ al-Ḥadīṣ*. Based on the writer analysis through works of literature, it was found that.

#### 1. Definition of Hadith, Sunnah, and *Aṣar*

Siradjuddin Abbas defined hadith with the words, deeds, and decrees of the Prophet Muhammad. As the expression:

“Hadith are the words of the Prophet Muhammad SAW, the actions of the Prophet Muhammad that are not special to him, the provisions of the Prophet Muhammad for something that happened in front of him”.<sup>43</sup>(Meanwhile, pen.) *Aṣar* is the morals of the companions of the Prophet and the Salaf who have been blessed by Allah.<sup>44</sup>

The definition, according to the writer is the same as the definition that has been formulated by previous scholars. However, something is interesting to discuss, Siradjuddin Abbas defines the hadith *fi'li* as “the deeds of the Prophet Muhammad that were not special to him”. From this definition, Abbas indirectly pointed that a sunnah is an act of the Prophet Muhammad that applies to the people. The definition provides an

<sup>42</sup>The size of the contribution that the writer intends in this study; 1) having thoughts on the study of hadith written in his various works, 2) there are roles, attitudes or actions taken related to the study of hadith.

<sup>43</sup>Siradjuddin Abbas, *Sejarah dan Keagungan*, 22-23.

<sup>44</sup>Ibid. See: *40 Masalah Agama*, vol. 3, 46.

understanding that not all actions of the Prophet Muhammad apply to his people, there are actions of the Prophet SAW that *khususiah* (only applies to the Prophet). According to the writer, this definition was following Hasbi Ash Shiddieqy's opinion that there are actions of the Prophet Muhammad that only apply to him and do not apply to the people, such as having more than four wives,<sup>45</sup> kissing your wife does not break your fast, and you are not allowed to receive zakat.

#### b. Ṣaḥīḥ Hadith, Ḥasan and the Arguments

Siradjuddin Abbas is not too broad in defining ṣaḥīḥ and Ḥasan hadith, as illustrated in his expression:

“....Ṣaḥīḥ Hadith is a Hadith that *matan* and *sanad* viewed from all aspects flawless, *sanad* (the narrator) good people, pious, obedient to God, do not commit great sins or peccadillo, commendable morals, *murū'ah*-blameless, strong memorization, not forgetful, and between one *sanad* with others do not break up but meet contemporaries and also not *mursal* and other conditions that are firmly held by the priests of hadith”.<sup>46</sup> “The Ḥasan hadith is a hadith whose narrator is slightly less than the ṣaḥīḥ hadith. *Ḥasan* hadith consists of two, *ḥasan lidzatihi* (*ḥasan* from the content) and *ḥasan lighairihi* (*ḥasan* because of the supported and contributed)”.<sup>47</sup>

Furthermore, Siradjuddin Abbas stated that *ḥasan ligairihi* is a hadith that was original of *da'if* quality, but because many other hadiths supported or contributed it (*syahīd*) then the hadith is elevated to *ḥasan ligairihi*.<sup>48</sup> The writer found that the definition and distribution of Ḥasan hadith formulated by Siradjuddin Abbas was in line with the opinion of the scholars *muḥaddisīn*, such as Muhammad 'Ajāḥ al-Khaṭṭīb<sup>49</sup> that

<sup>45</sup>M. Hasbi Ash Shiddieqy, *Problematika Hadis Sebagai Dasar Pembinaan Hukum Islam* (Jakarta: NV Bulan Bintang, 1964), 50.

<sup>46</sup>Siradjuddin Abbas, *40 Masalah Agama*, vol. 4, 90.

<sup>47</sup>Ibid.

<sup>48</sup>Ibid., 91.

<sup>49</sup>See, Muhammad 'Ajāḥ al-Khaṭṭīb, *Uṣūl al-Ḥadīs 'Ulūmuhu Wamusthala huhu* (Bairūt: Dār al-Fikr, n.d), 332-333, 366.



mentions hadith of *ḥasan ligairihi* at first it was a *ḍa'if* hadith, but because there are *tābi'* and *syāhid* (supported by other *ṣaḥiḥ* hadith) then the status of the hadith becomes *ḥasan ligairihi*.

### c. Hadith *Da'if, Mauḍū'* and the Arguments

According to Siradjuddin Abbas, *ḍa'if* hadith is a hadith that sanad does not meet the criteria of sand of *ḥasan* hadith. Such as *sanad* in the hadith exist the narrators who are not strong in memorizing (forgetfulness), their morals were not good, such as, eat while walking, eat in the market, pee standing up, apple polishing, disobedient, not pious, accustomed to doing peccadillo. Besides, a hadith is also considered *dhaif* if there is a broken *sanad*.<sup>50</sup> For instance, *mursal* is disconnected from *sanad* (the level of friends who received the hadith directly from the Prophet). According to Siradjuddin Abbas, the *mursal* hadith is a *dhaif* hadith that cannot be used to enforce the law, but except for the *mursal* of a *tabi'* in named Sa'id Ibn al-Musayyab.<sup>51</sup> *Mauḍū'* hadith according to Siradjuddin Abbas is a *ḍa'if* hadith, that is, the perverse at heart made up a hadith for a specific purpose.<sup>52</sup> Therefore, *Mauḍū'* hadith in Siradjuddin Abbas's view should not be used as an argument and must be avoided.

Siradjuddin Abbas disagreed with Ahmad Hassan regarding the *dhaif* hadith.<sup>53</sup> According to Abbas, the *ḍa'if* hadith is not a counterfeit hadith, but a hadith that still comes from the Prophet SAW, it's just that the *sanad* is weak. Therefore, the *ḍa'if* hadith should not be used to enforce the lawful and unlawful laws, but it is allowed to *faḍāil al-'amāl* (sunnah practices) such as the

<sup>50</sup>Siradjuddin Abbas, *40 Masalah Agama*, vol. 4, 90.

<sup>51</sup>Ibid., vol. 3, 183. See, *Sejarah dan Keagungan*, 121.

<sup>52</sup>Siradjuddin Abbas, *40 Masalah Agama*, vol. 4, 92.

<sup>53</sup>Ahmad Hassan argues that the *ḍa'if* hadith is a hadith that is weak in transmission and is included in the hadith of *mardūd* (should not be used to determine the law of *halal*, *haram*, *sunnah*, or *makruh*). Therefore, Ahmad Hassan does not justify the use of *ḍa'if* hadith for problems *faḍāil al-'amāl*. See: Ahmad Hassan, *Soal Jawab Tentang Berbagai Masalah Agama*, vol. 1 (Bandung: CV Diponegoro, 2007), 344.

postulate of *dzikir*, *prayer*, *talkin*, count *wirid*, manners, morals, and so on.<sup>54</sup> According to the writer, Siradjuddin Abbas's opinion was in line with the opinions of previous *muḥaddiṣīn* like Ibnu Hajar al-'Asyqalānī and an-Nawāwī<sup>55</sup> that allows to practice the *ḍa'if* hadith in terms of *faḍāil al-'amāl* with certain conditions.

### d. The Classification of Hadith

Siradjuddin Abbas argued that the hadith is divided into four, namely, *ṣaḥiḥ*, *ḥasan*, *ḍa'if* and *Mauḍū'*.<sup>56</sup> As for what can be used as evidence to justify the law is a hadith that is *ṣaḥiḥ* and *ḥasan*, *ḥasan liẓātihi* and *ḥasan ligairihi*.<sup>57</sup> The *ḍa'if* hadith should not be used as a legal argument for *halal* and *haram*, as explained previously.

According to the writer, the classification of hadith set by Siradjuddin Abbas was slightly different with other *muḥaddiṣīn*, such as Muhammad 'Ajāj al-Khaṭṭīb,<sup>58</sup> As-Suyūṭī<sup>59</sup> that put *mauḍū'* became a separate part, not integrated with the distribution of hadith in terms of quality (*ṣaḥiḥ*, *ḥasan*, and *ḍa'if*).

### e. *Ṣaḥiḥ al-Bukhārī* and *Ṣaḥiḥ Muslim* Rating

In several works, Siradjuddin Abbas stated that the hadith or sunnah were mainly narrated by Bukhari and Muslim (*muttafaquun 'alaihi*) is the second source of law after al-Qur'an.<sup>60</sup> It is because *Ṣaḥiḥ al-Bukhārī* and *Ṣaḥiḥ Muslim* quality is valid and mighty. The opinion that states *Ṣaḥiḥ al-Bukhārī* hadith is *ḍa'if* is the opinion

<sup>54</sup>Siradjuddin Abbas, *40 Masalah Agama*, vol. 3, 183. See: *Sejarah dan Keagungan*, 107.

<sup>55</sup>Ibnu Hajar al-'Asyqalānī, al-Nawawī allow charity with *ḍa'if* hadith in terms of *faḍāil al-'amāl* with requirements; 1) the *ḍa'if* level is not severe, 2) under nash *ṣaḥiḥ*. 3) If it is practiced it can't believe its *sabit*. See: Muḥammad 'Ajāj al-Khaṭṭīb, *Uṣūl al-Ḥadīṣ 'Ulūmuhu Wa Muṣṭalāḥuhu* (Bairūt: Dār al-Fikr, n.d.), 351. See: Ṣubḥi al-Ṣaliḥ, *Uṣūl al-Ḥadīṣ 'Ulūmuhu Wa Muṣṭalāḥuhu*, 210-212. See: Jalaluddin al-Suyūṭī, *Tadrib al-Rawī fi Syarḥ Taqrib al-Nawawī*, vol 1 (Bairut: Dar al-Fikr, n.d.), 298-299.

<sup>56</sup>Siradjuddin Abbas, *40 Masalah Agama*, vol. 4, 89.

<sup>57</sup>Ibid., 90.

<sup>58</sup>See: Muḥammad 'Ajāj al-Khaṭṭīb, *Uṣūl al-Ḥadīṣ*, 61.

<sup>59</sup>See: Jalaluddin al-Suyūṭī, *Tadrib al-Rawī*, 274.

<sup>60</sup>Siradjuddin Abbas, *40 Masalah Agama*, vol. 4, 316.

comes from non-muslim orientalist.<sup>61</sup> According to the writer, Abbas' opinion was in line with *muḥaddisīn* (*ahlussunnah*) who put the sunnah or hadith as *maṣādir al-bayānī* (explanatory source of al-Qur'an).<sup>62</sup> In this respect, Siradjuddin Abbas was different with Ahmad Hassan,<sup>63</sup> for Siradjuddin Abbas, all hadiths in *Ṣaḥīḥ al-Bukhārī* and *Ṣaḥīḥ Muslim* book are ṣaḥīḥ (nothing ḍa'if).

#### f. *Al-Jarḥ wa at-Ta'dīl* Rating of Hadith Narrators

Sirajuddin Abbas did not discuss *al-Jarḥ wa at-Ta'dīl*. According to the writer's review, Siradjuddin Abbas tends to use *Mīzān al-Itidāl* work of aẓ-Ẓāḥabī to assess the narrators of hadith,<sup>64</sup> directly refers to the assessment of the scholars who *jarḥ* or doing *ta'dīl* of the narrators in various hadith syarah such as *Fath al-Bārī*, *Ṣaḥīḥ Muslim bi Sayrḥ an-Nawāwī*, *Syarḥ al-Muḥaẓẓab*, *Nail al-Auṭār*, and so on.

<sup>61</sup>Ibid., 243-244. According to the writer's search, the orientalist referred to by Siradjuddin Abbas is G.H.A. Juynboll who issued the Common Link theory. A theory that says that what is claimed to be the hadith of the Prophet is not sourced from the Prophet or companions but is made by Common Link which in the sanad is more common in *at-tābi'īn* or *tābi' at-tābi'īn*. According to Juynboll, almost every *isnad* (including the *Ṣaḥīḥ al-Bukhārī* and *Ṣaḥīḥ-Muslim*) shows a single path that stretches from the Prophet to the narrators who became a meeting point called the Common Link in the II/VIII century AD. Common Link made a hadith which was then attributed to the previous narrators to the Prophet. He then conveyed the hadith to the following narrators. Thus, Juynboll does not acknowledge the existence and validity of *āḥād* hadith including the criteria made by hadith scholars. Share Juynboll *āḥād* hadith including counterfeit hadiths made by hadith narrators who become Common Links, so all forms and criteria are irrelevant to be used as a barometer of the existence of including fake hadiths made by hadith narrators who become Common Links, so all forms and criteria are irrelevant to be used as a barometer of the existence of hadith *āḥād*. *Āḥād* Hadith in the view of the Common Link theory is not authentic from the Prophet and therefore does not deserve to be used as a postulate or argument for Islamic teachings. See: Idri, *Hadis dan Orientalis: Perspektif Ulama Hadis dan Orientalis tentang Hadis Nabi* (Jakarta: Kencana, 2017), 201-202.

<sup>62</sup>See: Muḥammad 'Aǧāǧ al-Khaṭṭīb, *Uṣul al-Hadis*, 34.

<sup>63</sup>Ahmad Hassan rejects the hadith of reward gifts such as the permissibility of performing Hajj, almsgiving and fasting narrated by al-Bukhari. See: Rozian Karnedi dkk., "Understanding of Reward Prize Hadiths In Indonesia (Comparative Study of The Ahmad Hassan and Siradjuddin Abbas Methods)", *Jurnal Ushuluddin* 27, no. 2 (Juli-December 2019): 180-182.

<sup>64</sup>See Siradjuddin Abbas, *40 Masalah Agama*, vol. 1, 294, 304; vol. 2, 117-118, 167; vol. 4, 89, 135.

From the explanation, it can be concluded that the thought of Siradjuddin Abbas' hadith was not purely from his thoughts, but also as the products of the previous study. The genesis of Siradjuddin Abbas' thought was more influenced by scholars Shāfi'īyyah like Ibnu Hajar al-'Asyqālānī, Jalaluddin al-Suyuṭī, an-Nawāwī and soon. Siradjuddin Abbas "packaged" and developed it in Indonesian to make it easier for people to understand *Muṣṭalāḥ al-Ḥadīṣ*.

## 2. The Use of Hadith in Responding to Current Problems

As a scholar living in modern times, Siradjuddin Abbas responded to the actual (contemporary) issues at that time, including the threat of 'Asy'ariyah theology Shafi'i school. These responses were discussed in *40 Masalah Agama* book and *Sejarah dan Kegaungan Mazhab Syaḥī'ī*. The book used a lot of hadith to support 'Asy'ariyah theological understanding and the Shafi'i school. It can be seen in *first*, narrativization of *Ru'yat al-Hilāl* Hadith Understanding. *Ru'yat al-hilāl issue* and reckoning was a classic problem. However, the theme was actual, interesting and urgent to be discussed in the 1960s decade and today. Sirajuddin Abbas was concerned with the differences between Indonesian Muslims in 1968-1969 in setting the first dates of Ramaḍan and Shawwal. This difference was caused by some Muslims using the reckoning method and some using the *ru'yat al-hilāl* method.<sup>65</sup> He argued that *ru'yat al-hilāl* method was based on the Prophet SAW traditions while the method of reckoning was not. Hadith that commands the use of *ru'yat al-hilāl* is "*Ṣūmū li Ru'yatihi wa Aftirū li Ru'yatihi fain Gubiya 'alaikum fakmilū 'iddata Syabāna ṣalāsīn*". He understood the sentence *li ru'yatihi* in the hadith with *ba'da ru'yatihi* (after seeing the moon).

In his 38-page writing, he concluded that the command to see the new moon in the hadith

<sup>65</sup>Siradjuddin Abbas, *40 Masalah Agama*, vol. 1, 224-225.

is an obligation that must be carried out when starting the Ramadan fasting. Therefore, using the reckoning method to determine the beginning of Ramadan is not allowed.<sup>66</sup> The situation illustrated that there is a traditionalization of the understanding of hadith in PERTI. Understanding the hadith tends to be normative-textual by following and maintaining the thoughts (the results of *ijtihad*) that have been established in the Shafi'i school.

*Second*, contextualization of understanding *Man Kazzaba 'alayya Muta'ammidan* hadith. This hadith was used by Siradjuddin Abbas to respond to the issue of making a film of the Prophet Muhammad that was currently rife in Jakarta at that time. So, he wrote a special article to prohibit the making of films of Prophet Muhammad SAW. He used a lot of hadith to forbid the filming of the Prophet Muhammad, like; "*Man Kazaba 'alayya Muta'ammidan fa al-Yatabawwa' Maq'adah min an-nār*" (Whoever lies on behalf of me deliberately, then he assumes his seat from the hell), "*Man Ra 'ā nī fī al-Manāmi Faqad Ra 'ānī fa Innasy-syaiṭāna lā Yukhayyalu bī*" (Whoever dreams of meeting me, it means that he has seen me because Satan is not able to imagine my face). From the two hadiths, Siradjuddin Abbas concluded that making a film of the Prophet Muhammad is unlawful because it included lying to the Messenger of Allah.<sup>67</sup> Although this problem was a new (contemporary) problem at that time, however, Siradjuddin Abbas used the logic of law and the *syarah* of hadith from *Syāfi'iyyah* school in understanding the hadith.

### 3. Criticism of *Durrat an-Nāṣiḥīn* Book

The criticism was conveyed by Siradjuddin Abbas when answering a question from one of the congregations regarding the widespread circulation of *Durrat an-Nāṣiḥīn* book in Jakarta. Interpretation of al-Qur'an verses and the *syarah* of the hadith contained in *Durrat an-Nāṣiḥīn*

book was not following the Syafi'i school, but the Hanafi school.<sup>68</sup> Even though the answer is only limited to criticism of the author's *Durrat an-Nāṣiḥīn*, from his language he tended not to recommend people to take without selection from the contents of *Durrat an-Nāṣiḥīn* book especially those related to legal matters. Regardless of the pros and cons of *Durrat an-Nāṣiḥīn*, it can be concluded that there was a traditionalization of PERTI related to the *syarah* of hadith in *Shāfi'iyyah* schools.

### 4. Forming a Hadith Study Discussion

The understanding of the hadith formulated by Siradjuddin Abbas that was written in his works arouses sympathy from the people who read it.<sup>69</sup> His works became guidelines and legality for traditionalist communities in the Tarbiyah Islamiyah Association and outside it. Siradjuddin Abbas' works were used as guidelines in practising the Ahlussunnah wal Jamā'ah and the Syafi'i schools of thought. Therefore he was asked to teach hadith directly, this request was fulfilled by Siradjuddin Abbas. It was recorded that since 1966 until before 1980 he taught hadith studies at the Baiturrahman Grand Mosque, West Tebet, South Jakarta every Sunday morning using mu'tamad books in the Shafi'i school, like *Riyāḍ aṣ-Ṣāliḥīn* work of an-Nawāwī, the interpretation of *al-Jalālain*, and others.<sup>70</sup> He taught *Fath al-Wahhāb*, *al-Iqnā'* work of Khatīb Syarbīnī book on Friday after doing the praying.<sup>71</sup> what he taught was fiqh, but in his explanation Siradjuddin Abbas uses hadith,<sup>72</sup> to accommodate the "demands" of

<sup>68</sup>Siradjuddin Abbas, *Kumpulan Soal Jawab Keagamaan*, 303.

<sup>69</sup>Siradjuddin Abbas's books have been published since the 1950s and are well known among students and rural communities in Indonesia. These books are considered instrumental in the defense of Ahlussunnah wal Jamā'ah and the Shafi'i school of thought in Indonesia. See: M. Hasbi Amirudin, "Pemikiran Islam Kontemporer dalam Benturan Budaya", *Islam Futura: Jurnal Ilmiah* 13, no. 2 (Februari 2014): 207.

<sup>70</sup>Siradjuddin Abbas, *Kumpulan Soal Jawab Keagamaan*, 16.

<sup>71</sup>Siradjuddin Abbas, *Tabaqatus Syafi'iyyah; Ulama Syafi'i dan Kitab-Kitabnya dari Abad ke Abad* (Jakarta: Pustaka Tarbiyah Baru, 2011), 437.

<sup>72</sup>See; Siradjuddin Abbas's confession that he tried to give an

<sup>66</sup>Ibid., 251.

<sup>67</sup>See: Ibid., vol. 3, 345, 351.

the community that required evidence from the Qur'an and hadith of the fatwa or law presented.

It was illustrated that the community, especially the traditionalists, received reinforcement and guidance in arguments and understanding of hadith, especially related to the arguments of Ahlussunnah wal Jamā'ah and the Shafi'i school of thought.

## Conclusion

Historically-factually, Siradjuddin Abbas contributed to the study of hadith in Indonesia, both in the form of thoughts and roles. Although Siradjuddin Abbas thought refers to many previous classical scholars, his thinking can be said to be "new" and needed at that time. The formulation of his thoughts on hadith, he wrote to counter the hadith thought of the reformists such as the blasphemy of the *ḍa'if* hadith, the rating of *Ṣaḥīḥ al-Bukhārī*, *Ṣaḥīḥ Muslim* book, etc. The role of Siradjuddin Abbas in the study of hadith could not be denied. He was a commentator on the hadith of his time both in writing and orally. It is thanks to his efforts that the teachings, fatwas or legal texts contained in the books of fiqh and kalam in the form of *'ibarah* and general have the evidence of hadith. It became strong arguments, easy to understand, and the grip of the Islamic community, especially among the traditionalists.

Although the role, thought and understanding of Siradjuddin Abbas' hadith was more defensive to Ash'ariyah theology and the Shafi'i school, it can be concluded that Siradjuddin Abbas is not only a theologian and *fuqahā'* but also a figure in Indonesian hadith.

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